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## NOTES.

### A NOTE ON THE ACHAEMENIAN INSCRIPTION,

Bh. I, §18, lines 86-87.

Dr. Louis Gray, A. J. P. XXI, page 21, reports a suggestion of Professor Jackson that the reading *uša-bārim*, adopted by Weissbach and Bang, should be retained; and adds that Jackson would render the epithet as 'borne by oxen,' and would equate *uša-* with Sanskrit *ukṣan* and Avestan *uxšan*. We should, however, expect to find in Old Persian *\*uxša-* rather than *uša-*, in accordance with the established law that in Av. and OPers. an Indo-European *ḱs* gives a *š*, and IE. *q<sup>(u)</sup>s* gives a *xš*. (See for examples Brugmann, *Grundriss*, I<sup>2</sup> §§616, 641, 819). To explain away this difficulty is the purpose of this note.

This may, I think, be done by a reference to Pischel's law<sup>1</sup> concerning the representation of *ḱs* and *q<sup>(u)</sup>s* in Prākṛit, namely by *cch* and *kkh* respectively. Examples cited in his Grammar for *ḱs* are: M., AMg., J. M. *chuhā* = Av. *šuḍa* = Skt. *kṣudhā*; AMg., JM., S'.<sup>2</sup> *acchi* = Av. *aši*, Skt. *akṣi*; and, for *q<sup>(u)</sup>s*: AMg., JM. *khīra* = Av. *xšīra*, Skt. *kṣīra*. Pischel, *ibidem*, §320, further points out that Prākṛit *cch* occasionally corresponds to Avesta *xš*. (But this is apparently not in conformity with phonetic law). As an example he cites *uccha-* = Av. *uḥšan* [that is *uxšan*]; but he adds that there is another form *ukkhā-*, which is authorized by the Prākṛit grammarian Mārkaṇḍeya.

This seems to me to explain the apparently anomalous equation, OPers. *uša-* = Av. *uxšan* = Skt. *ukṣan*. For just as *uccha-* goes back to *\*uḱs-* so does OPers. *uša-* go back to the same group; and as *ukkhā-* goes back to *\*uḱs-*, so also does Av. *uxšan*. Whether Skt. *ukṣan* goes back to *\*uḱs-* or to *\*uḡs-* is impossible to

<sup>1</sup> GGA., 1881, p. 1322. Doubts are expressed by Johansson, *Shāhbāzgarhi*, II 20 ff. See, however, Pischel's *Gram. der Prākṛit Sprachen*, §§319, 318 et passim.

<sup>2</sup> We have IE. *ḱp* not *ḱs* in *acchi* etc., but this is not important as IE. *ḱp* and *ḱs* fell together in Aryan. See Brugmann, *loc. cit.*

say; both IE.  $\tilde{k}s$  and  $qs$  alike become Skt.  $kṣ$ . We must therefore assume a "variation" of  $\tilde{k}$  and  $q$ , and that the "variation" was of Indo-European date. This occurs frequently. See Brugmann, *Grundriss*, I<sup>2</sup> §597, 2, and the literature there cited; and also Wackernagel, *Ai. Gr.* I, page 228. Probably here IE.  $\tilde{k}$  was the more original, and the form with apparent  $q$  came as a loan-word from the "centum-branch" to the "satəm-branch." I close with the remark that Prof. Jackson's interpretation of the passage in question appears to be entirely justified.

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Feb. 16, 1901.

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NOTES ON THE SEPTUAGINT TEXT OF II Sam. 7: 22 and Isa. 42: 21.

II Sam. 7: 22.

For	ἔνεκεν τοῦ μεγαλῦναι σε	(Cod. B)
or	ἔνεκεν τοῦ μεγαλυνθῆναι σε	(Cod. A)
read	ἔνεκεν τούτου ἐμεγαλύνθης.	

עַל־כֵּן יְהוָה 'Wherefore thou art great, O Lord.' The Septuagint rendering for עַל־כֵּן is usually διὰ τοῦτο, but in Gen. 2: 24, 20: 6, and Hos. 136, it is ἔνεκεν τούτου. For the Hebrew original of ἔνεκεν τοῦ, one would expect לְבַעְבוֹר (Ex. 20: 20; II Sam. 14: 20), בַּעְבוֹר (II Sam. 18: 18), or לִמְעַן with infinitive (I Sam. 17: 28†; Ezek. 40: 4). It should be noted that בַּעְבוֹר with a noun, 'for thy word's sake,' appears in the preceding verse. It is therefore barely possible that the translator's eye may have rested on בַּעְבוֹר in vs. 21 when he wrote ἔνεκεν τοῦ in vs. 22; it is more probable, however, that if this be the true reading, the Hebrew text was different from what we have now,—perhaps בַּעְבוֹר וְנִדְלָה or לִמְעַן וְנִדְלָה. On the whole it seems better to correct the Septuagint from the Hebrew. The present reading can then be accounted for as follows. The original accurate rendering of the present Hebrew text, ἔνεκεν τούτου ἐμεγαλύνθης, was transmitted until a careless scribe wrote τοῦ for τούτου. Then someone, possibly the scribe himself, in order to provide ἔνεκεν with an object, changed the indicative to an infinitive, and added σε. Cf. I Sam. 26: 4 and Ps. 91: 6 (Heb. 92: 6) for other cases of ἐμεγαλύνθην for נִדְלָה.